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mother and others in her position, such as his uncle's elderly widow, might go to spend the night in her father's house. This gave him complete control over the time of the workers of the household. Whatever task he assigned the other men and the women must be performed without cavil; they must not only work as he said but go where he bade them and even marry when and whom he pleased. He spoke of them as 'my people' in English or 'my folk' in American parlance. When obliged to speak of them to the authorities or neighbours, he called any young man 'my son', any girl 'my daughter', and any married woman 'my wife' or 'my old woman'. No decent Albanian, it should be noted, ever mentions the women of his household to outsiders except under compulsion.

The master had also sole control of the family purse. Any money earned by the other men by the sweat of their brow or a windfall like a tip must be paid over to him and spent for the family's benefit. For, says the law, 'the earnings of a son are shared by his father and brothers'. Here the words 'father', 'son' and 'brothers' have not only the narrow application which we English give, but also the wider Albanian sense of relatives in the older or younger generation.[1] The farm was registered in the Land Office and popularly spoken of under the master's name, but this was only for convenience. It was owned jointly by all the men on it, and the master did not own a blade of grass more than the others did. Yet in virtue of his position he need not consult any of them if he wished to buy or sell a field, vineyard, wood or portion of irrigation water. The right to buy and sell was his alone. There were only two limitations on this right, both deriving from the simple good sense that underlies all the unwritten laws. He could not sell a sheep or goat without first securing the shepherd's permission, and if the latter preferred to give him another animal, he must accept it, for the shepherd knew the flock better than he did. Secondly, the farmer of the family, having sole charge of the plough-oxen, did not require to ask his leave if he wished to help a neighbour with his ploughing, to lend the oxen, or even to give them away outright.

As keeper of the purse the master generally went to market himself with whatever produce was for sale, and bought what he thought necessary with the proceeds. It was his duty to see that everybody in the house was as well shod and dressed as the

[1] See p. 30.